and to strike night, but farre different from ours, they are very expert in artificiall fire, and make the greatest and most dreadfull thinges with all ỳ a man can imagin: they do it either by arte or enchauntmen, so that it seemeth that it raigneth fire vpon their enemies, and yet notwithstanding hurteth not themselues at all, by reason they are apparrelled with a certaine Serpents skin which preserueth them. Their Enfigne is a Cat holding a Rat in her paw in a blacke fielde, and their posy thus, Euen so happeneth it to him that is not gouerned.

8 Of the Army conducted by the Earle

THere is an Earle of Albary called Orur, which hath vnder his gouernaunce a thousand Horse-men with Crosse-bowes, some of them weare certaine light armour of a kind of hard mettall, with Rappers and daggers after theyr manner, they fight alwayes running, and their horses are so swift that it is wonderfull. This man also hath xx. thousand horses barbed with very fine leather. Some cary pikes and Partisans, & such like weapons. Their Enfigne or armes is a man in chaines, in a field parted halfe with greene and Purple, and this deuise withall, My chaines shall bind another man.

9 Of the Marquesse of Vorio.

THere is a Marques of Vorio called Manasses, who hath vnder his conduct xvii. thousand footemen, Armed with a very hard & strong leather, which men beleeue to be enchaunted, because that no weapon nor harquebush is able to perse it throwe, yet it is as

light as Linnen cloth, and a thing very fayre to ſee to. Theſe now haue all ſorts of weapons that an Armie may haue: and they are diuided and ſet in a very faire, comely, and decent order: their Enſigne is an old man in a chariot, in a blacke fielde, ſaying thus, After a long iourney I ſhall be happy.

Caleb Shilock his propheſie, for the yeere, 1607.

BE it knowne vnto all men, that in the yeare 1607. when as the Moone is in the Watrye ſigne, the world is like to bee in great danger: for a learned Iew, named Caleb Shilock, doth write that in the foreſaid yeere, the Sun ſhall be couered with the Dragon in the morning, from fiue of the clocke vntill nine, and will appeare like fire: therefore it is not good that any man do behold the ſame, for by beholding thereof, hee may loſe his ſight.

Secondly, there ſhall come in the ſame yeare a meruailous great flood of water, to the great terror and amazement of many people.

Thirdly, there ſhall ariſe a meruailous great wind, and for feare thereof many people ſhall be conſumed or diſtraughted of their wits.

Fourthly the ſame yeare, about the month of May, will ariſe another wonderfull great flood, and ſo great as no man hath ſeene ſince Noyes flood, which will continue three daies, and three nights, whereby many Cities and Townes which ſtandeth vppon Sandie ground will be in great danger.

Fift=

Fiftly, Infidels and Hereticks, through great feare and dread, will flye and gather together, and aſmuch as in them lies, make war againſt Chriſtian princes.

Sixtly, in the ſame yeare after the great waters be paſt, about the end of the yeere will be very great and fearefull Sicknesſes: ſo that many people are like to die by the infection of ſtrange diſeaſes.

Seauenthly, there will be throughout the Worlde great trouble and contention about matters of Religion, and wonderfull ſtrange newes vnto all people, as concerning the ſame.

Eightly, the Turke with his God Mahomet ſhall bee in daunger to looſe his Septer, through the great change and alteration in his Regiment, by reaſon of famine and warres, ſo that the moſt part of his people will rather ſeeke reliefe from the Chriſtian, then from him.

Ninthlie, there will alſo ariſe great Earth-quakes, whereby diuers goodly buildings & high houſes, are like to be ouerthrowne and ruinated.

Laſtlie, there will be great remoouings of the earth in diuers places, ſo that for feare thereof, many people will be in a ſtrange amazement and terror.

Theſe puniſhments are prognoſticated by this lerned Iew, to fall vpon the whole Worlde by reaſon of ſinne, wherefore it behoueth all Chriſtians to amende their euill liues, and to pray earneſtly vnto GOD to with-hold theſe calamities from vs, and to conuart our harts wholy to him, whereby we may find fauour in our time of neede, through Jeſus Chriſt our Lord. Amen.

FINIS.

SUTTON'S SYNAGOGVE

OR,

THE ENGLISH CENTVRION:

Shewing the vnparrallelled bounty of *Protestant piety.*

By
PERCI. BVRRELL, Preacher at King IAMES his Hospitall in the Charterhouse.

Euseb. lib. 8. c. 12. de Præ. Euan.
Concurritur ad loca sacra, quæ dicuntur Synagogæ.

PSAL. 112. 6.
The iust shall be had in everlasting remembrance.

Printed London, by T. C. for Ralph Mab

BRITISH MUSEUM

To the most Reuerend Father in God, the Lord Arch-Bishop of *Canterbury* his Grace, To the Right Honourable, Right Reuerend, *and Right Worthy Gouernors* of King IAMES his Hospitall, my *most freely noble, and euer ho-*noured Patrons, Grace and Glory multiplied.

MOst Reuerend, aud Right Honorable.

As Temples are consecrated to the honour of our great God, so Bookes should bee dedicated to good men, because both haue Altars of intended seruice, and gratitude: To your wisedome did

Debui quod potui, non potui quod debui. Aug. ep. 28. Hier.

our Founder commend his ſtate; at your Honours feet I lay downe theſe dreſsings of his memory: Theſe fruits of a thankfull ſonle, for my free admiſsion into the Charterhouſe, and my freely obtained preſentation to a Benefice, may the Fonuders wealth ouerſhadow his Preachers pouerty. Certes the pious magnificence of famous Sutton, *is a great ornament to our deceaſed King of bleſſed memory, a greater to this age, the greateſt to Proteſtant religion. If I for his ſake may hope for any fauour, Turne in (my Lords) turne in, and let thouſands follow, while your Lordſhipps behold, and diſpoſe That beautifull Chappell, thoſe well furniſhed Chambers, thoſe tables, thoſe gownes, thoſe bookes, our memorable Founder hath purchaſed, for ſuch aged men, and hopefull children, whoſe duty it is to petition the Lord of Lords for the temporall, and eternall happineſſe of you our gratious & happy Gouernors, among thoſe kneeleth,*

Your Honours moſt humble, and
deuoted Seruant in the Lord,

PERCI. BVRRELL.

Suttons Synagogue:

OR,

The English Centurion.

LVKE. 7. 5.

He hath built vs a Synagogue.

ANniuersarie Commemorations of Magnificent Founders, are as well-cauned Instruments to sound the prayses of the Deceased, and as goodly Monuments to commend vnto Posteritie the Gratitude of the Liuing. Excellently the Father; [a] These Solemnities are not superstitious Sacrifices, but pious Records: [b] So that as *Toxaris* to *Menippus* concerning the Annuall honours done to *Pylades*, I may preface to you of this first Stone, or vnpolished Pillar, raysed or intended to our SVTTONS honour. We doe by Statute celebrate the memorie of our vnparalled Founder: Not to Canonize him for a Saint, but to inuite an imitation of his blessed Magnificence. For as [c] St *Augustine* hath obserued, To commend the Bountie of the Dead, is to spurre vp the Liberalitie of the Suruiuing. Wherefore at length, Awake Organ & Voyce, Old-men and Children, Prieſt and People, Awake;

a *Monumenta memoriarum, non sacrificia mortuorum.* Aug. de C. D. li. 8 c. 27.

b Θέσμιον ὦ Μένιππε δόμεν Lucianus Dial. περὶ τῆς φιλίας.

c *Sic piorum animi ad Sanctorum imitationem incendun tur.* Aug. vbi super.

Let vs offer the ſweet incenſe of zealous thankes vnto that God who hath appointed his Steward *Sutton* to be a nurſing Father to the aged, whoſe ſtate, or bodies haue beene maimed by bearing Armes, and as a prudent Mother, to maintaine youth in the acquiring of Arts: To this end are wee aſſembled this day, to this end hath *Sutton* rayſed this Synagogue; I muſt haue this day no other Theme, you ſhal heare no other note, but *Sutton* hath built vs a Synagogue, *He hath built vs a Synagogue.*

d *Difficile eſt abijs diligi, quos dignitate anteceſſeris. Hier ep. 9.*

[d] It is a point of high difficulty, and therefore of greater honour, to purchaſe loue of thoſe who are outſhined by vs in eminent dignity: yet, this can bounty and gentleneſſe effect; for behold, our Centurion, (whoſe office it was, to bridle the inſolencies of the mutinous *Iewes*, and to ranke them in obedience to the Roman State) euen our Captaine enioyeth fauour, and receiueth honour from a ſtifenecked, proud, and rebellious nation. The Elders expreſſe the reaſon in the former part of this verſe; *He loueth our Nation.* Loue can command loue, and charity like fire can melt ſoules frozen in peruerſneſſe, or like the Adamamant can attract hard, and ferreous ſpirits: for ſee, the Reuerend Fathers of *Iſrael*, tender to the well fare of our Centurions Grome, and thoſe incredulous *Iewes*, who ſcorned to petition Ieſus for the ſaluation of their owne ſoules, are zealous Aduocates for the corporall health of the Centurions Seruant: the ſtrongeſt motiue they conceiue for the reparation of the temple of the ſeruants body, is the commemoration of the Maſters piety in erecting a Temple, or building a Synagogue to the honour of God: ſo my Text. *He hath built vs a Synagogue.*

Herein

Herein obſerue the
- 1. Noble Founder.
  - 1. Office, or title, a *Centurion*, this an honorable title.
  - 2. Worke, a ſtrange work, a Centurion, a *Builder.*
  - 3. Expedition, *Hee hath built.*
- 2. Sacred foundation.
  - 1. Temple, *a Synagogue.*
  - 2. Templers, a whole Nation, *for vs.*

The founder, Hee.

Hee, who? who is the man of magnificent piete? a *Nehemia* with a ſword in one hand, and a Synagogue in the other; hee who hath merited the character, of [f] The man, the founder: *He*, a Centurion, a Captaine of an hundred, but the chiefeſt among thouſands: *Hee*, that Captaine whoſe honour it was to haue his Garriſon in *Capernaum*, the metropolis of *Galile*, and which is more, the City of the great King: [g] *He*, that good Centurion, the ground of whoſe heart anſwered the labour of our heauenly husbandman, with the happy encreaſe of an hundred fold; *He, he* was that Souldier, who did as well follow the Lord of Hoaſts, as command men: *He, he* who was valiant in the field, and deuoute in the Temple. [h] Oh let vs admire, honour, and loue that Captaine, who in the habit of a Martiall man, performed more then the office of a Prophet required: Here is a Captaine worthy to lead the whole Chriſtian world, for he loued the people of God, and built a Synagogue for the God of all people.

[i] *He*, a Roman by generation, by regeneration a Saint; by nation an alien from the Common-wealth of *Iſrael*, by faith a Sonne of *Abraham*, a Captaine ouer men, a Peere of Angels. The leſſe his profeſſion did promiſe,

[f] *Dicier hic eſt*

[g] *Centurio Romanus, & ipſe fructus centeſimus Chryſ. H. ſer. 102.*

[h] *Quis non diligat eum, qui ſub paludamento militari, opera agat prophtarum? Hiero.*

[i] *Alienigina generatione, domeſticus operatione princep. militum, ſocius Angelorum. Orig. in Math*

the greater is the honour of his deuotion: the Souldiers trade is to spoyle men, and ruine Cities; but this Captaine enricheth God, and buildeth Synagogues.

The Church must bee placed vpon a high Mountaine, that all nations may behold her glory and fly vnto her, but in this holy march, Captaines must bring vp the Vanne, military men must be leaders; nor may this seeme strange, for aske the Fathers, and they will informe you, that a Souldier and a Saint may haue but one some: for was not *Abraham* the father of the faithfull, a military man? was not *Dauid* a Souldier, before a Prophet or a King? did not hee rayse that Temple in his heart, which was after finished by the hand of *Solomon*? what shall I more say? *For the time would faile me, to tell you of Ioshua, of Gidion, and of Samson, of Ahaz, and Iehosaphat, who subdued Kingdomes, waxed valiant in fight, put to flight the armies of aliens, conquered themselues,* and did not onely erect Altars vnto, but were liuing Temples of the Lord? If you looke into the Gospell, you may obserue the Souldier a more attentiue Auditor of *Iohn* the Baptist, then the Rabbie; after the ascension, you may behold a most eminent Saint in Captaine *Cornelius, He was a deuout man, and one that feared God withall his house, hee gaue much almes to the people, and prayed God alway*: if we reuolue Ecclesiasticall Histories, wee shall finde the best Souldiers, the best men: *Iulians* thundring legion, *Constantine* the Great, and the victorious as well as pious *Theodosij*: but to returne, the zeale and faith of our Centurion struck the Sonne of God with admiration, or as St. *Augustine* expoundeth, Christ did[k] admire, that is, commend the piety of our Captaine: thus we see a Souldier may be a Saint.

Heb. 11. 32, 33, & 34.

Luke 3. 14.

Acts 10. 2.

Math. 8. 10.

k August. ep. 4.

If reason might be permitted to discourse of the secret operations of the Spirit, I should diuine, hat Fortitude is not onely a cardinall vertue, but a principall, a fundamentall grace; therefore Christ entitled a *Captaine*,

teine, the ſtrong man, in one word, he who was a Lambe for meekeneſſe, was alſo a Lyon for courage: but it maybe you are tyred with following our Centurion, therefore I ſhall now intreat him to come home to you with an application.

An obſeruation concerning warre.

Here we learne, Saints may beare Armes, and they who beare Armes may be Saints; warre is not vnlawfull, where the cauſe of warre is iuſt: cowardly and cruell is that opinion of Anabaptiſticall ſpirits, which condemneth warre, and damneth the Souldier, for as [l] St *Auguſtine*, Chriſtian religion doth not prohibit all warres: elegantly [m] S^t. *Ierome*, The Souldiers belt is no enemy to the ſword of the Spirit; the coate of mayle no ſuperſedeas to the breſt-plate of righteouſneſſe; nor the head-piece of ſteele, any obſtacle to the helmet of ſaluation: heare [n] S^t. *Auguſtine* againe, What is the crime? what is the greateſt miſery of warre? by an honourable death in the field, to preuent a foule, at beſt a more painefull death amidſt perſonate mourners in a Chamber? Vpon this ground to cenſure the military profeſſion, is a character rather of a Coward, then a Saint. Take away the hunger of rapine, the thirſt of reuenge, and the boundleſſe deſire of inlarging dominions, A Chriſtian may with as ſafe a conſcience be a Souldier, as a Miniſter: Thus wee ſee a Centurion may be a Saint.

l *Chriſtiana diſciplina bella non culpat omnia. ep. 5, Marcellino.*

m *Nihil militanti nocet barbarus. ep.*

n *Hoc reprehendere timidorum eſt non religioſorum. contra Fauſt. Manic. 74.*

The application.

Againe, Oh that all Souldiers, did march vnder our Centurions colours, for then ſhall Kingdomes be happy, and Martiall affaires proſper, when deuout men are Souldiers, or Souldiers are deuout men; but alas what hopes of victory, when, as the Armies encounter an Enemie, ſo Souldiers warre againſt God, and the crying and vnrepented ſinnes of the people fight againſt the Souldiers? All hiſtories are plentifull in this point, and S^t. *Ambroſe* maketh it a rule, that the ſinne of the Souldier, ſharpeneth the Sword of the Enemy: there was a time when the euening was a prophet to the following

Ep. 82.

lowing day, *Haralds* troopes imployed their laſt night in reuellings, and laſciuiouſneſſe, but the companies of *William* of *Normandie*, did bleſſe their deſignes with prayers and faſting, and ſo became conquerers, *Hezekiah*, *Ahaz*, and *Iehoſaphat*, went from the Temple to the field, or rather made the field as a Temple, wherein they proued triumphant, not ſo much by fighting againſt Man, as by humbling their ſoules before the Lord of hoaſts: bleſſed be our *Iehoſaphat*, who hath commanded faſting and humiliation to bee as the Heralds of his no leſſe iuſt, then neceſſary warres, this point ſhall end in a ſhort eiaculation, O thou God of battails, arme our forces with truth, meekeneſſe, and righteouſneſſe, then ſhall their hands doe terrible things, and their feet ſhall tread vpon the necks, of thy Goſpels, our gratious Kings, and theſe Kingdomes Enemies.

K. Charles.

The Centurion hath put off his Armor, and now beginneth to *build*, here is the ſecond branch, *building*, He hath *Built*.

p Μετὰ τὴν πίστιν οἰκοδομὴς χρεία. Chryſ. in 1. Cor. 3.

p Building muſt accompanie faith, and in this one word of building, we ſhall finde the ſeuerall furnitures, roomes, and ſtoaries of all the duties of Chriſtian religion, the Apoſtle is plaine, Let all things be done to *edification*.

q *Caeleſte aedificium diſpero gendo conſtruitur*. Gr. M. hom. 37.

q There is an euident difference, betweene celeſtiall, and terreſtiall buildings; terrene houſes are raiſed by collecting, heauenly manſions are framed by diſtributing monies, and we may coniecture that our incarnate *Meſſiah*, was pleaſed to bee the putatiue Sonne of a Carpenter, that as Chriſt was, ſo each good Chriſtian ſhould endeauour to be an holy builder.

In

In goodly buildings we muſt finde:

A foundation, This is Chriſt, the liuing, the life giuing, the chiefe corner-ſtone, the foundation of foundations; here the builder vpholdeth the worke, or rather is the baſis of his owne ſtructure: would you ſee how Chriſt was ſquared and adapted for this edifice? obſerue thoſe no leſſe buſie, then cruell labourers, his ſtony-hearted tormentors; the rods were as the Maſons bruſhes, the croſſe the forme whereon they carue, and hew their ſtones, their hands the mallets, the nailes & thornes, and ſpeare, the ſeuerall tooles to poliſh, and fit this ſtone for a foundation vnto our heauenly Manſion.

The maine Pillar, Hope, the Wals Charity, the Cement the Word preached, the Windows Knowledge, the Roofe Faith.

For the Furniture, the moſt conuenient Hangings, are meditations vpon our Sauiours Paſſion, Reſurrection, Aſcenſion, and his glorious returne to iudgement: the Chayres and Beds, are Loue; the ſeuerall vtenſiles, or other ornaments, are Meekeneſſe, Temperance, Patience, &c.

There is a ſentence no leſſe famous then difficult concerning the materials of this building, 1 *Cor.* 3. 13. the Fathers are diuided in their diſpute, whither this place concerne the doctrine of the Preacher, or the conuerſation of the Auditor: [r] S^t. *Chryſoſtome* is firme for the latter, him I follow, while he writeth, that this text doth point at the actions of Chriſtians. now read the words. *If any man build vpon this foundation, Gold, Siluer, Pretious ſtones, Wood, Hay, Stuble, euery mans worke ſhall be made manifeſt.*

Gold, Siluer, Pretious ſtones,] theſe are ſolid, glorious, and high prized vertues. Gold, the loue of God; Siluer,

r Δῆλον ὅτι περὶ πράξεων ὁ λόγος.

1 Cor. 3. 12, 13.

[s] Caietane. in 1 Cor. 3.

Siluer, charity to man; Pretious stones, these are the seuerall acts of piety toward God, and mercy toward man.

Wood, Hay, Stuble,] by these are figured, dangerous sinnes; Wood is the wormes nest of corroding enuy, or malice: Hay, is ambition: Stuble, this is the type of obstinate schismaticks; now followeth the knot, the maine difficulty: *if any mans worke be burnt, he shall suffer losse, but he himselfe shall be Saued*; [t] but this sauing is equall with damning, so [t] S[t] *Ambrose*, he shall bee saued by fire; his body and his soule shall not bee wasted by the torments of hell; S[t]. *Chrysostome* proueth, what S[t]. *Ambrose* affirmeth: *That is said sometime, to bee saued, which is not consumed, as gold in the fire, as the liuor in the fable, this this indeed, is the hell of hels, death without death, and torments without consumption: least this might seeme strange,* S[t]. *Chrysostome* reinforceth his argument, with an excellent obseruation from Scripture language: *It is the elegance of sacred rhetoricke, to giue gentle names to seuere punishments. as hell and the graue, are called the places where all things are forgotten,* which at the first view may promise quiet, and the obliuion of all calamities: thus the death of the wicked is termed a sleepe, thus it is said of the wicked, *That the clods of the earth shall bee sweete vnto him; here is most bitter and desperate sweetnesse*: the same Father shall conclude [x] hee that buildeth with Hay or Stuble, shall continue in endlesse torment. Apply.

verse 15.

t Ambr. in 1 Cor. 3 Chrysost. in eundem locum

Iob 21. 33.

x Διηνεκῶς κολάζεται. Chrysost.

[y] He buildeth most fairly, who liueth most religiously: pluck therefore the hand out of the bosome, worke and build: the best approbation of our faith, ariseth from the operation of the hand; as the curious Artizen, so the religious Christian, must be knowne by his handy worke; diuinely *Irenæus* [z] Let your charity burne within, and holinesse shine without; by the former you shall auoyd hypocrisie, by the latter idleness

Application.

y *Recte ædificare, est pie ambulare.* Aug.

z *Quod foris lucet, intus sit, & quod intus est foris luceat.* Irenæus lib. 4.

You must all bee builders, God is the Master of the worke, all the Sonnes of men, King, Priest, and People, must be labourers. Birds make their nests, beasts haue their dennes; let men build houses, let them reare euerlasting habitations, *Make you friends of the vnrighteous Mammon, that ye may be receiued into euerlasting habitations:* let vs heare the Sermon of *Dauid* to his Princes, *Set your heart, and your soule to seeke the Lord your God, Arise and build: As liuely stones, come yee vnto Christ the liuing stone, that* (since you cannot build of your selues) *you may be built vp as a spirituall house accoptable to God, by Iesus Christ.* I shall end with the Apostle, *The Lord Iesus build vs all together for an habitation of God through the Spirit,*

1. Cron. 22. 19.

1 Pet. 2. 4, 5.

Ephe. 2. 22.

We haue already seene our Founder, as a Captaine, and a Bvilder; now behold him like a Cherubim, with winges ouer his hands; this you may finde in his Expedition, he *Hath.*

As the Eagle hasteth to the prey, or the greedy Souldier to the spoyle, so our Centurion to the most noble acts of magnificent piety, sure our leader was one of the *Roman Celeres:* and it was his honour, for where the action is religious, there *Iehu* his march is most glorious, expedition must be commendable, in all commendable actions, the reason is euident: Celerity is a faire character of sincerity, and a quicke hand is a promising signe of a willing heart. Looke into the family of *Abraham*, you shall read heartinesse in nimblenes: First *Abraham* runneth in person to meet the Angels, then hee chargeth *Sarah* to make ready quickly, then he runneth againe to the heard, lastly the Seruant is as quicke as the Master, and he hasteth to dresse; thus we see, zeale hath wings, Husband, Wife, Seruant, all in *Abrahams* Tent are ready to fly in the performance of any seruice vnto God: I will, is but a large complement, and we know those to bee most slow in performance, who are nimble in promise; sweet and hono-

a *Plurimum in omni re celeritas. Sene. Ben. lib. 2.*

b *Cito facere, Volentis & amantis Amb. de No. c. 22.*

Gen. 18. 2, 6, & 7.

rable is the memory of this Founder, He did not frame a Colledge in the paper modell of a litigious will, but saw a Synagogue rayſed at his owne proper charge to the glory of God: ſo the Elders, he *Hath.*

The innocent Doue hath a nimble wing, ſo thoſe good ſoules which are quickned with that Spirit, who once appeared in the forme of a Doue, flee ſpedily vnto workes of piety; the Sunne cannot ſo much reioyce to runne his courſe, as the faithfull to conſummate their race of Godlines; the elements, of fire, aire, & water, are actiue and quicke in their motions, ſo where ſoeuer the holy fire of zeale, the water of ſanctification, or the breath of the Spirit are found, there is a ſpeedy motion: nay euen § dul & lazy earth is moued with an earthquake, but no terror can ſtirre the earthly minded man; the bleſſing of *Nephthali* was to haue the ſwift feete of a Hind, *Dorcas* was as nimble as the Roe: [c] Oh that good men would imitate the ſpeed of this woman: *Salomon* ſaith, *Be not ſlacke in thy buſineſſe*, I beſeech you be not ſlow in the buſines of the Lord; for ſnayles, wormes, and creeping creatures were banished from the Altar of God, to inſtruct vs, that ſlow paced men can be no pleaſing ſacrifice for our God.

Gen. 49.21. Act. 9.36.

[c] *Vtinam præconia fœminarum imitarentur viri. Hier.*

Prou. 10.26. Leuit. 11.41.

To ſpurre vp our deuotion, let vs conſider, that God is pleaſed to pay magnificently for the expedition of man: Mans expedition, and Gods ſaluation embrace each other; for no ſooner can the deuout ſoule ſay, *I haue* kept the faith, but hee may read, Henceforth a crowne of righteouſneſſe is layd vp for thee; no ſooner can our Sauiour proclaime, I haue fulfilled the will of God, but a voyce is heard from heauen, *This is my beloued Sonne*: nor is God more indulgent to the naturall Sonne of his boſome, then to the zealous, and his adopted ſonnes among the children of men; for obſerue, doth *Peter* come vnto our Sauiour and ſay, *Wee haue left all and followed thee?* the bleſſing is annexed, *You ſhall ſit on thrones in the kingdome of heauen*: Nay

2. Tim. 4.7.

Luke 9.35.

Matth. 19.28

but

but impatient incredulity muſt haue ſome-what in hand, what would you expect? will you bee content with a thouſand for one hundred? this is more then extortion dare challenge, yet the ſpeedy ſoule ſhall haue more, euen one hundred for one; *one hundred for one*, not of corruptible gold, but in the incorruptible treaſure of peace of conſcience, and the ſweet aſſurance of heauenly happineſſe: Remember *Zacheus*, doth hee come quickly to entertaine the Sonne of God? the ſequell is, *This day is ſaluation come to his houſe*: excellently S^t. *Auguſtine*,[d] Oh What a heauen of ioy is it to be a penitent ſoule, heartily and ſpedily to loath the poyſonning ſweet of bewitching ſinnes? oh then all you who haue that good ambition to bee married vnto the Lambe of God, take into your ſoules, the prayer of the Spouſe, *Draw vs oh Ieſus and we ſhall run after thee.*

Matth. 19. 27.

Luke. 19. 9.

d *Quam ſuaue mihi ſubito carere peccati quod timebatibus. Aug Confeſ.*

Cant. 1. 4.

Apply, When drunken *Archias* receiued intelligence, of treaſon plotted againſt his Maieſty by *Pelopidas*, he ſtammerd forth this reply, *Great matters to morrow*, and ſo became a prophet of his owne ruine: are not moſt of vs of the Court of *Archias*? when the conſcionable Miniſter informeth vs of the damnable ſtratagems of Sathan againſt our ſoules, we ordinarily conclude, Great matters to morrow, hereafter may be ſoone enough. When vnhappy *Felix* heard S. *Pauls* Sermon of temperance and iudgement to come, hee trembled indeed, but his concluſion was, *Go thy wayes for this time, I will heare thee at ſome more conuenient leaſure*, thus while the preacher is in the pulpit, a fit of deuotion may be raiſed in the ſoule of the Auditor, but reſolutions of holineſſe muſt bee put off to ſome other time: ſo that as cheating and baukrupt debtors anſwer their creditors, ſo moſt men reply vnto the Spirit, come to morrow, or ſome other time: *I haue bought a farme, I haue marryed a wife*; profit or pleaſure muſt be obſerued, God muſt wayt. *Solomon* aduiſeth *not to hold a friend in ſuſpence till to morrow*: Oh bee not leſſe re-

Plut. Pelopidas.

Act. 24. 25.

Matth. 22. 5.

Pro. 3. 28.

spectfull of thy God, then thou wouldst bee of thy friend. That good God who hath promised saluation to him who shall repent at any time, hath bound himselfe to no time of waiting for thy repentance.

Centur. Wee may read of an hereticall brood, which were called *Clinici*, their deuotions were like themselues bedrid; they would neuer thinke of a new life, before they were in the iawes of death. The whole world is of their faction, for scarse any thinke of being holy, or doing good, vntill there be no hope of being. Delay in matters of greater moment is accounted dangerous: in the assuring of our saluation, by the holinesse of our conuersation, procrastination may proue damnable; the feet and the heart were Gods part of each sacrifice,

Leuit. 1. 9. the heart for sincerity, and the feet for celerity. If you could consider the greatnesse of your iourney, euen from earth to heauen;

Iames. 4. 14. and the shortnesse of your life, which is called a vaper, that appeareth but for a moment, surely you would gird vp the loynes of your minde, *and runne with faith and patience the race that is*

Heb. 12. 1. *set before you.* I beseech you mocke not God, cheat not your owne soules, with the hopes of a panegyricall, or commendatory Sermon ouer your hearse, or with the legacy of an ambitious doale at your funerall, but while you read this poore meditation, pray that this may be the houre of your conuersion, a liuing sacrifice, or the sacrifice of the liuing is most acceptable vnto

Ier. 13. 27. the Lord. *Oh Ierusalem wash thy heart from iniquity, when shall it once bee?* I haue done with the Founder: now let vs suruey, the sacred foundation.

The second generall.

A Synagogue] The Temper of the Founder is best discouered in the foundation: the ambition of *Pompei*, and the luxury of *Lucullus*, were presented to the view of all, by their stately buildings; but our good Centurion will haue no other Monument of his glory, but a place

place where the honour of God may dwell, a *Synagogue*,

Σωάγειν, is the mother and roote of our *Synagogue*, and hath two daughters, Σύναξις, & συναγωγὴ, the former doth commend vnto vs either the assembly of men in the seruice of God, or the vnion of the soule with God by the participation of the blessed Eucharist, thus the visible Church is stiled, σύναξις ἀιδιότης, a visible collection or congregation of men, thus also, σύναξις, is a coniunction of the soule vnto God, as the members are to the head. Συναγωγὴ, the *Synagogue* was a place consecrated for the assembling of men to prayse, and call vpon the name of God.

Casaubonus exercit. ad An. Bar. 16.

Basil. M. in Psal. 28.

There were three especiall places among the *Iews* for ꝧ worship of God.

1 The *Temple*, here were prayers, sacrifices, and sermons.

2 The *Synagogue*, here were prayers, & sermons, but no sacrifice.

3 The *Schooles*, here neither prayers, nor sacrifices, but lectures and disputations.

The glorious *Temple* was the Cathedrall or mother Church, the *Synagogue* as the Chappell of ease: it is obserued that for one *Temple*, there were 480 *Synagogues* in *Ierusalem*; I guesse one reason may bee, that prayers and sermons were more acceptable then sacrifices.

The especiall offices performed in the *Synagogue*, were these. { Man was instructed. / God was honoured.

Instruction of men.

Arts and Armes are the equall supporters of great and good Kingdomes, and the one profession cannot be more dangerous, then the other is labourious. *Plutarch* cannot resolue whether flourishing *Rome* did owe more to the Forts & Wals of *Romulus*, or the Schooles

and Temples of *Publicola*: surely *Athens* was more famous for being the nursery of good letters, then the Metropolis of all *Greece*. One speciall act of renowne was performed by *Nero*, he dedicated a schoole as *Tacitus* noteth, hoping thereby to raise a monument of immortall honour to his owne name, and no maruaile, for what tongue of the eloquent can sufficiently expresse the merits of such *Heroes* who haue beene Founders of Schooles, and Patrons of good letters? beasts may beget beasts, a rurall Pagan may be the father of a man, but to beget, or enlighten a soule, is a worke onely for God, or a learned professor. *Henry Beuclarke* was bold to tell *William* the Conqueror, *that a man without learning, was but a silly beast in a rich caparison.* The memorie of good *Hezekiah* continued among posterities as a sweet oyntment poured forth, for conueying commune waters into the City of *Ierusalem*: with what honour shall wee crowne their names, who haue like *Caleb* blessed this Iland with the vpper springs of sacred knowledge in our Vniuersities, & with the lower of humane and politer learning, in our free schooles throughout the kingdome? So long as there shall bee one leafe in any Library, so long as a stone shall remaine vpon a stone in our Colledges, so long as there shall be one man vpon the earth, let the memorie of our Founders, be as a banquet among posterities. I am not besides the cushion while in the Synagogue, I honour Arts, for whatsoeuer was in the Schoole, was after a most eminent manner in the Synagogue, but I haue stayed too long among the lower formes: Now wee may heare a diuinity lecture or a sermon.

Tacit.

2 Reg. 20. 20.

Malms.

Iudges. 1. 15.

Cicer.

As the Orator did desire another *Crassus* to decipher to the life, the excellent worth of Oratorie, so I confesse ingeniously, that I heartily wish some powerfull and eloquent *Apollo*, would lend mee a tongue to speake the admirable, and soule sauing excellency of learned and deuout sermons.

As

As euery thing of price, ſo the knowledge of diuine myſteries doth require trauaile. Prayer, meditation, and long ſtudie, are expected in the preacher; memory, deuotion, and attention in the hearer; it is well obſerued by that Oracle of our Church, that we bring not knowledge with vs into the world, and therefore the leſſe opportunities or abilities the people haue in themſelues, the more they need the helpe, and ſhould be thankfull for the labours of learned miniſters. Chriſt was not onely the word, but a Preacher, nor did hee onely merit the crowne, but direct his Auditors in the way of euerlaſting ſaluation. I may compare good ſermons, to *Moſes* and *Aaron* conducting the *Iſrael* of Chriſtians, to the *Canaan* of heauen, to the keyes of *Dauid*, to the ſalt whereby conuerſation is ſeaſoned, or to light whereby the ſoule is guided: the Apoſtle hath all, *It pleaſed God by preaching to ſaue them that beleeue.*

Hooker l. 5. Ecc. Pol.

Math. 5. 13. 14. 1. Cor. 1. 21.

God hath giuen the heart, and great is the number of our Synagogues; God hath giuen the word, and greater is the number of Preachers; but where is the armie of conſcionable hearers? the obedient ſonne doth often viſit the houſe of his father; ſo the Saint doth frequent the earthly Manſion of his heauenly God: but may not the complaint of *Saluianus* bee reuiued? *The Temple of God is deſpiſed, and the ſtage more honoured. Churches are empty, but Tauerns, and Brothelhouſes are thronged.* A Recuſant can haue no apologie; art thou a ſinner? in the Temple thou ſhalt finde a Sauiour; haſt thou a bleeding conſcience? here ſhalt thou finde the Balme of *Gilead*; art thou a Saint? here ſhalt thou find God ready to eſtabliſh thee, Oh for the ſpirit of *Dauid*, *Hee was glad when they ſaid vnto him, they would go vp to the houſe of God.* The way to the Church triumphant in heauen, lyeth through the Church militant on earth. I will conclude this meditation with the word of *Iacob* which was vſually engraue-

Chryſoſt.

Saluianus l. 5. *Sperantur Dei templum vt concurratur ad theatrum.*

Pſal. 122. 1.

uen

uen vpon the frontiſpice of ancient Synagogues, *The Temple is the houſe of God, and the gate of heauen,* the Righteous will enter in and heare what the Lord will ſay vnto him, and meditate what he ſhall ſay vnto the Lord; and that is the ſecond beuefit of the Synagogue,

To honour God.

In vaine ſhall the moſt eloquent *Apollos* touch the eare of man by Sermons, vnleſſe the eare of God bee moued for a bleſſing by prayers. Prayers are the *Alpha* and *Omega* of all religious exerciſes: in ſermons God vouchſafeth to ſpeake to man, in prayers man is admitted to ſpeake to God; in ſermons God deſcendeth vnto man, in prayers man aſcendeth vnto God; Sermons are the ſeed from whence good prayers ſpring, prayers are the deaw which make ſermons flouriſh: wherefore as the two Tables, and the pot of Manna were in the Arke; ſo the Tables of ſermons, and the Manna of prayers, are conſerued in our Synagogue: I dare not aduenture vpon the copious diuiſion of the Apoſtle, and ſhew vnto you the difference and the excellencies, of prayers, interceſſion, ſupplication, and thankſgiuing: onely thus.

1 Tim. 2. 1

Prayers { 1 Supplicatorie, for bleſſings to be obtained. 2 Gratulatorie, for bleſſings receiued.

Firſt of Supplication: Supplications are the *Iacobs* lather, where by the ſoule mounteth vp to heauen, they are the delight of God, and the happineſſe of man: zealouſly to beſeech, is powerfully to command; thus did *Iacob wreſtle with the Lord, and triumph,* nay *the kingdome of heauen ſuffereth violence,* the preaſing violence of importunate, and ſtrong ſupplications. The omnipotent Maieſtie, whoſe title is inuincible, loueth to bee ouercome by an Army of humble ſuppliants. Would you bee victorious ouer your inſolent enemies? prayers are the moſt proſperous Souldiers: While *Moyſes holdeth vp his hand, the troopes of Amalecke*

lecke fall to the ground: let vs therefore furrow our cheekes with an inundation of teares, and beleaguer the Lord of Hoaſts with our continuall prayers, let our deuouteſt ſupplications, ſharpen the ſwords of our Souldiers, proſper the deſignes of our Commanders, beautifie the Crowne of our religious Soueraigne, and continue a roome for euery man of this Iland to ſit vnder his owne vine: Cry mightily vnto God, *and pray inſtantly for the welfaire of Ieruſalem.* Would you bee bleſſed with the pardon of your ſinnes, with the hidden Manna of a peacefull conſcience, with a crowne of eternall glory, or with what euer the magnificent hand of God can conferre? Prayer is the price, and the Temple the houſe of prayer. *We will pray and wayt for the louing kindneſſe of our God in the midſt of his Temple.* Pſal. 48. 9.

Now of Thankſgiuing: in the Temple euery man ſpeaketh of the praiſe of God, and no maruaile, for as S^t. *Auguſtine* largely, *No penne, no tongue can bee better employed, then in expreſſing, no heart, no ſoule then in conceiuing, the great debt of our thankefulneſſe vnto God:* ſuch and ſo infinite is the bounty of our God, that night and day with bended knees, inflamed hearts, and wel tuned tongues, we ought to pay the hourely tribute of our deuouteſt praiſes: What can God do more, then crowne man with louing kindneſſe? what can man do leſſe, then exalt God with thankfulneſſe? no man ſo poore but he may, no man ſo great but hee ſhould offer this cheape, yet pretious incenſe. To this end Altars, Temples, Synagogues, Churches are rayſed; to this end man and Angels created, that God may receiue the glory of praiſes: *In all things giue thankes*, for, therefore was our Synagogne builded. Apply. Aug. ep. 32. it. ep 77. Arnob. l. 1. 1 Theſſ. 5. 18

The building is a Synagogue. It is not onely lawfull, but commendable, to call vpon and praiſe the name of God in our priuate families, and ſecret cloſets; but the greateſt bleſſings do accompanie the ſacrifices of a

Synagogue, that is a Congregation. The Lord is in his glory when he is inclosed with the greatest multitude of petitioners, *Oh that men would praise the Lord in the assembly of the Elders, in the midst of the Synagogue.*

Psal. 107. 32.

Againe, each soule should be a liuing, & a holy Temple: God indeed is the Lord of heauen and earth, and needeth not to borrow a Synagogue or house made with hands, his chiefe delight is to keepe his Conrt with those, the Chappels of whose soules are best adorned with charity and holinesse, *Know you not that your bodies are the Temples of the Holy Ghost?* It is the scandall of our times, that some Churches haue beene turned into stables, this gangrene is inlarged, and the Temples of our soules are become the Augean stables of all sinnefull filthinesse; the drunkard translateth his temple into a swine-stye, the wanton his into a stew, the couetous his into a denne of theeues, the prophane swearer his into an ordinary or dycing Roome, where you shall heare no other language but hellish oathes; euery notorious sinner is a sacrilegious pollutor, or destroyer of this spirituall Synagogue, framed by the founder of heauen and earth. I conclude, *Yee are the temple of the liuing God,* I shall pray that God may please to dwell with you, to walke in you, that hee may be our God, and we his people.

A&. 17. 24, 35.

1 Cor. 6. 19.

2 Cor. 6. 16.

Now behold the Templer, for *Vs.*

For the hungerpined onely to behold plentifull and delicately furnished tables, or for the extreamely indigent onely to gaze vpon huge masses of treasure, might rather proue a torment, then a comfort: come therefore now and let vs behold, the blessed vnion of the Centurions magnificence, and our happinesse. We, we are the heires of this sacred and ample bounty, Hee hath built *Vs* a Synagogue.

Vs.] The end giueth glory to the action, and bringeth happinesse to the agent: lauish expenses cannot entitle a man liberall, nor rash boldnesse stile any man valiant;

valiant; for inconſiderate ruſhing into dangers is a frenzy, and profuſe caſting away of treaſures, is frantique prodigality: that bountie is moſt honourable, which hath the largeſt, and moſt religious obiect. Hee ſheweth his bounty to man, and his pitty towards God moſt happily, who doth erect a Synagogue for the people of God.

Vs hath a foure-fold relation.
1 *Vs* Enemies.
2 *Vs* Captiues.
3 *Vs* Strangers.
4 *Vs* Of the True Church.

Vs Enemies.

Who was not a voluntary vaſſall, was reputed an enemie to the *Roman* State, the greater farre the ſweetneſſe of our Centurion, to ſo peruerſe, ſo *Iewiſh* an aduerſarie: friendſhip and kindred make too ſtreight a ſpheare for charity to moue in; for he ſhall ſcarſely affect any, who embraceth only thoſe to whom he is obliged by merit or by blood: let the memory of this Captaine be as an oyntment powred forth, he knew as well how to ouercome in loue, as to conquer with the ſword. The *Iewes* eſteemed it lawfull policy to hate their Enemies, but our Centurion was not ſowred with this leuen of their doctrine, nor infected with their practiſe; it may be he had obſerued, that the charitable ſunne did impart her cheriſhing beames vnto the good and bad, and that light he would follow; hee is an Angell rather then a man, that can ouercome euill with good; it was an act (I had almoſt ſaid) able to make, ſurely to ſhew a God, *To loue an enemie*, ſo the Apoſtle of our God of loue, *Hee loued vs when wee were enemies*: Imitate the Lord Ieſus, *Bleſſe them that curſe you, Loue them that hate you, for this is to be a Son of God*, and a follower of our Centurion.

Omnes odit, qui malos odit. Aug. ep.

Math. 5. 43.

Math. 5. 44.

Vs Captiues.

Miſery and infamy are linked together in the Captiues chaine; nor is it ſo much pittie, as pride or co-

uetouſneſſe, that doth continue life vnto the conquered; it was the barbarous cuſtome of the inſulting *Romans*, to driue thoſe who their ſword had ſubdued, by herds through their City as the ſport, and ſcorne of women and children, then to ſell them as beaſts, or which was the greater curteſie, becauſe the ſhorter tragedy, to caſt them to the beaſts, tumble them into the ſea, or ſet them at liberty by ſome other death: but it ſeemeth our Centurion was truly valiant, who neuer knew enemy but in the field, nor vſed other bonds in the City, but loue, nor other priſon, but a Synagogue. Proper is the doctrine of S. *Auguſtine*, *We are all members of that large body of mankind, theſe louely titles of neighbour or brother, are not built ſo much vpon conſanguinity, or ſimilitude of ſhape, as vpon the image of God engrauen in our reaſonable ſoule: Haue pitty vpon thoſe who are in bonds. Be kindly affectionated one towards an other.*

Rom. 12. 10.

Vs Strangers.

True charity ſcarſe knoweth the name of ſtranger; all are brothers, all children or fellow members in her regiſter: ſhe doth guide the eye, and temper the heart of our Centurion. The *Iewes* are deſeruedly called, *a Nation hated by all, becauſe ſpitefull to all*; they eſteemed all other people as baſtards, and others reputed them as rebels: but ſee, no peruerſeneſſe of nature, no iealouſie of rebellion, no nor that exaſperating name of *Iew*, can abate the edge of truly compaſſionate loue; Parity in condition ſhould rayſe a mutuall tenderneſſe in affection, we are all ſtrangers, and without treaſon it may be printed, Emperors and Kings are but ſoiourners euen in their owne dominions: Let not our loue bee eſtranged from them, who are of a ſtrange Nation. *entertaine ſtrangers.*

Inuiſum hominum genus Tacit.

Hebr. 13. 2.

Vs the people of God.

As yet the *Iewiſh* Synagogue, was a true Church, and the ſonnes of *Iacob*, the royall Prieſt-hood; happy therefore that zeale, which did expreſſe piety toward God

God, in magnificent fauours vpon Gods people. Religion hath her name for vniting mens consciences & affections; nor can there be a fayrer euideuce of true religion, then loue to the Church. *All my delights is vpon the Saints*, was *Dauids* note, and his temples could take no rest, vntill a place was found for the habitation of God. Brethren, loue you God? honour his seruants, repaire and beautifie his temples: the farewell of our Centurion, reuiueth that of the Apostle, *Doe good to all, but especially to the house, and household of faith*: for this is to loue the people of God, and to build a Synagogue. Psal. 16. 3. Gal. 6. 10.

The *Roman* Captaine is now discharged, and if euer he had a parallell, hee must bee raysed from our *English* Centurion, from THOMAS SVTTON, our magnificent, and sole founder.

Commemoration.

Thankefully to commend vnto posterity, the famous acts of deceased Worthies, is an office, of as true gratitude, as great and venerable antiquity: Come therefore now, & let vs triumph ouer those commune enemies of eminent goodnesse, *Ignorance*, and *Enny*: Were it a point of the same facility, to bury in oblition, as to locke vp in silence, the ineffable magnificence of our SVTTON, the Auditor or Reader should haue had no subiect of his criticks from my tongue or pen. but to forget SVTTON totally, is as impossible as to expresse him fully; you shall therefore censure me, so you will honour him: my neuer yet practised Panygyricall veine, is more poore in relation to his worth, then my eleemosinary state in comparison of his wealth. *Tacitus* shall bee my pleader in his prologue to *Agricola*, *Commend and admire others, Pardon me*, while I indeauour to awake our blessed Founder, and lead him through the fiue roomes of my text; first you shall discouer, Who and what our Founder is. Tacit.

He] The builder of the Synagogue a Centurion, our Founder more, a M^r. of the Ordnance, a Gentleman of

Ancient descent, of liberall education, a man rich in Arts, & famous in Armes; for the former, he was so aduanced in good letters, that he appeared the most compleat man of his times, for discharging the office of a learned, wise, and able Secretary to the most Honourable Peeres of this Nation; and what abilitie hee had sucked from the Vniuersity in speculation, he did with credit practise vnder famous *Warwicke*, and great *Leicester*. These were the first paths that lead to *Suttons* greatnesse, and our happinesse: for his other honours from Armes, if you obserue the time of our Centurions imployment in the field, you may know, there was a time when forraigne religion was the patronesse of domesticke rebellion; when two Northerne and superstitious Earles durst display the *Romish* ensigne against inuincible *Elizabeth*: then, then was this famous sonne of *Pallas* aduanced to the command of the Ordnance, and gaue a happy probatum of his loyalty, valour, and wisedome; here I suppose hee learned to honour, and resolued to cherish Military men; but yon will enquire from what myne his infinite treasures did arise: I can informe you, from prosperous merchandizing, from the great farme of all the mynes about *Newcastle*, and from the wisedome of his vertuous frugality: of his person I will conclude, in the encomium of *Pammachius* framed by St. *Ierome*: *Sutton* was gentyle by birth, high by humility, and which is greatest honour, Rich by charitable bounty:

Eleemosynis diues humilitate sublimis. Ier. ad Pammachium de obitu vxoris.

Now to his building, *He built.*

He was a great and good builder, not so much for his owne priuate, as for the publike; his treasures were not lauished in raysing a Towre to his owne name, or erecting stately Pallaces for his owne pompe and pleasure: the sustaining of liuing temples, the endowing of Colledges, the enriching of Corporations, the building Causwayes, and repairing of high-wayes; Aboue all, the foundation of King *Iames* his Hospitall at his sole

and

and proper charge, were the happy monuments of his architecture, surely this was to bee a Megarensis in the best sense, that is to build for euer. Hee did fulfill the letter of the Apostle in building *Gold, Siluer, and Pretious stones*; for he commanded Plate and Iewels to bee sold, and conuerted into money for the expediting of our Hospitall.

Peruse our Founders Testament.

I shall not mention thousands conferred vpon friends, and seruants; but these legacies ensuing merit a lasting memory: in the renowned Vniuersity of *Camb.* to *Iesus* Colledge 500 Markes, to *Magdalen* 500 pound, for the redemption of prisoners in *London* 200 pound, for the encouragement of Merchants 1000 pound to bee lent gratis vnto tenne beginners; nor was his charity confined within these seas, but that Westerne *Troy*, stout *Ostend* shall receiue 100 pound for the reliefe of the poore from his fountaine; in all these his piety was very laudable, for in many of these acts of bounty, his prime repose was in the conscionable integrety of the Priest, in those places where he sowed his benefits, certes this was to build as high as heauen: now obserue his expedition.

To trust the Minister is to honour him.

He *Hath* built.

Expedition is commendable in laudable enterprizes, and euen in this our Founder had his honour: While his Wife liued, his house was an open Hospitall, and when she expired, he was frugall in his owne family, that he might proue the more magnificent to many. *Origen* perswadeth that our Sauiours aduise, *to leaue all*, had not so full an ayme at the effect, as the affection; and herein our Founder merited ample honour, for if any questionod him, where he would employ his great estate, his diuine and constant reply was, *that his bread must be cast vpon the waters.* i. vpon the watery cheeks of the neglected poore: Moreouer hee procured an Act of Parleament for a Mortmaine, for the establshing of an intended Hospitall in *Halling-bury* in the County of

Suttons eaſe by Sir Ed. Cooke. Founders wil.

of *Eſſex*; but a more noble Spirit prompting him to reſtore that *Charterhouſe* to true religion, which was formerly ſacrificed to ſuperſtition, he became an humble ſutor to King *Iames* of bleſſed memory, to vouchſafe to be the Royall God-father of this royall foundation; whereunto that learned, letters, and Scholler louing King, did gratiouſly condeſcend, and confirmed our Founders bounty vpon vs by his Letters Patent, and the broad Seale, this being done, memorable *Sutton* chargeth, nay adiureth his Executors and ouerſeers, as they ſhall anſwer before the tribunall of Ieſus Chriſt, that they imploy their beſt endeauours, in haſtening, and reducing into act his intended charity; would you heare more? I haue it from honourable authority, that if the thred of our Founders life had beene continued ſomewhat longer, his vote and purpoſe was, to haue beene the good Maſter, of our great Society. So much for expedition: Now view the

Synagogue.

Our Foundation may be eſteemed rather a glorious Temple then a Synagogue, and rather a City then a Temple; but I will not ſteppe beyond my bounds: in a Synagogue we found formerly, *Inſtruction*, and *Deuotion*: for deuotion, thoſe reuerend heires of our Founders magnificence twice euery day viſit our Synagogue, and aſcend in ſoule to heauen by zealous prayers, and vnfained thankſgiuings; ſuch is our ſtrict obſeruance of the daily ſeruice, that wee may ſeeme neerer vnto the Cathedrall, then the parochiall congregation; on the Lords day, Ieſus is faithfully, though plainly preached in our Synagogue. For inſtruction, here ingenuous children do daily ſit at the feet of their learned teachers; but of theſe heerafter: Wee finde in the ſacred Oracles a frequent mention of Maſters of Synagogues.

The great Maſter of our Synagogue is fixed vpon the moſt honoured grandies of our State, and the moſt

most reuerend Prelates of our Church, they who sit at the Helme of our kingdome, are gratiously pleased to steere & guide the goodly Shippe of renowned *Suttons* charity; and here wee may note the wisedome of our Founder, who made choyse of such honourable and powerfull gouernors, who were able and ready to maintaine his bequest, and honour his foundation: it is the glory of our noble gouernors, and the happinesse of our Society, that no cunning aduocate, no greedy Lord, could vndermine our foundation; and what was nobly begunne, is honourably continued by them, for fatherly, and mercifull iustice, let no Court, no state compare with our gouernment. All, all deserue our thankes to them, & our hearty prayers for them, the poore sheepheard shall, and the religious flocke must importune God for a blessing vpon them, by whose wisedome and goodnesse, many blessings are conueyed vnto vs: the Vicegerent of this grand Master, is the right Worshipfull Sir *R, D.* Knight, whose prouidence hath adorned our Chappell with Organs, and beautified the walkes and seuerall roomes of our ample foundation.

Great Manours & good manners confirmed.

Relinquet marmoriam.

Now obserue the Members of this Synagogue.

For *Vs.*

Our body hath one Master

Seuerall Officers, as Preacher, &c. of whose institution you may read at large, in *Suttons* Case, Published by one of our Gouernors, Sir *Edward Cooke.*

Suttons Case.

Seuerall cohabiting members, { Aged men who haue hazarded their blood, or impaired their state by warres, or suffered losse by Sea, foureſcore.